

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING

No. 49.

NEW-HAVEN, SATURDAY, MAY 5, 1827.

VOL. XI.

HOPE FOR THE DYING INFANT.

A Sermon preached 18th Feb. 1827, in the Second Presbyterian Church, Charleston, S. C. By T. Charlton Henry, D. D. Pastor of said Church.

The Charleston Observer concludes an able review of this able Sermon, with the following remarks.

In reference to the eternal condition of those dying in infancy, two opposite errors prevail extensively; against both of which we think Christians will do well to be on their guard. One is the popular opinion, dictated by mere natural feeling, and wholly independent of Revelation, that Infants *cannot* be miserable, and must necessarily be received into Heaven. The other is the stern decision of metaphysical minds—school-ed to severe investigation, and shrinking from every influence but that of revealed truth—that according to the principles of the Gospel, Infants cannot be saved.

The former of these opinions prevails very extensively. Nothing is more common than to hear assertions, implying that Infants have a right to salvation—that it would be most unjust and cruel to exclude them from Heaven—and therefore that the Divine Being is under obligation to bestow eternal happiness upon them. Now, while we declare our unqualified and unhesitating belief that Infants will be saved; we enter our most solemn protest against this unchristian sentiment. It is utterly unscriptural—most dishonorable to God, and subversive of the very foundation of Christianity. How false and impious is it to say, that justice demands the salvation of any portion of the human family, where it would have been eminently just, to have consigned the whole to hopeless perdition: when indeed nothing could have arrested the course of justice in destroying all the children of men, but the intervention of the sacrifice of the Son of God upon the cross. It would still be just in God to withhold his grace from any portion of the fallen race, even from dying Infants. And if such should be left to go into eternity with a depraved and unholy nature—unrenewed, unsanctified—their endless misery is inevitable. We believe that Infants will be saved—but only upon Gospel principles. The application of the blood of the Lamb, the transformation of nature by the Holy Spirit—the eradication of every latent germ of unholiness—are indispensable prerequisites to their beatification.

The latter of these opinions, so ably and successfully opposed in the Sermon before us, is far less extensively prevalent, being principally confined to theologians of the severer cast. We consider it injurious, chiefly because it excites bitter prejudices, wounds tender consciences, wrings with anguish the hearts of the bereaved, and brings a needless reproach on the Gospel of Christ. For these reasons, we are glad to see this sentiment rigidly examined, and firmly opposed; especially as we consider it unscriptural and false.

"The manner in which the word of God adverts to the day of judgment, coincides with this

conclusion. The transgressor is warned of his danger with an energy that ought to confound him. He is admonished and entreated with all those sanctions before him which are adapted to awaken the most careless. Call after call reaches him: And his conscience bears witness beforehand, of the equity of eternal wrath. A full description is given of those against whom the sentence of a final curse shall go forth. From the hypocritical and profane, down to the mere lover of the world, a long and fearful catalogue is presented to the sight; and 'he that runneth may read.' The final sentence which fixes the doom of the lost will vindicate the righteousness of the King Eternal; and the conscience of every sinner, while it seals his lips, will testify the justice of the decision. Now is there no presumptive proof of the position we are endeavoring to establish, in these circumstances? Can we see any application here to the case of Infants?

Further—A metaphorical expression which is adopted on this subject, strengthens the force of our inference. 'The books shall be opened, and the dead are to be judged out of those things which are written in the books.' Now every arraigned sinner is to be judged according to his *works*—whether the guilt of neglect, or that of positive transgression. But what record of personal transaction can be found in the books of Heaven against the Infant soul? Must not a sentence against such, proceed from some other principle in the divine government than that which God has been pleased to reveal? And must there not be a justice which we cannot understand, offended by these little ones?

The intimation of Scripture that '*small and great*' shall stand before the judgment seat, is no evidence of the future trial of Infants, or of any who are not capable of *works*. The expression is generally understood in application to rank in society, and not to bodily stature."

The second argument adduced by Dr. H. in favor of Infant salvation is drawn from the nature of the doom which awaits the impenitent.

There our Author occupies strong ground. His reasoning appears to us unanswerable. With great pleasure we present to our readers his admirable remarks entire:

"The pangs of eternal remorse—the rage of appetite unbridled—the warring of passion—the memory of abandoned hope—and the horrible sense of an endless and just retribution—these—this worm that never dies—how may it fasten on a spirit who never began his account with conscience?

And if this terrible sentence is to rest on per-

sonal transgression, it would seem necessary that Almighty power, departing from the ordinary laws of his government, teach this infantile mind to appropriate to itself the consequences of the first transgression, as a matter of personal guilt; as a matter for which it has to curse the day of its being—a doing of its own. To gather remorse from any other source than this is utterly impossible.

Nor is it a just inference, that while the incapability of Infants to commit evil, secures them from the punishment of personal and actual sin, the same incompetency, by preventing works of righteousness, shuts them out from the Kingdom of Heaven. Works of iniquity are the ground of condemnation. But works of righteousness are never the meritorious cause of our acceptance.

Nor, again, is the supposed incompetency to suffer the torments of the damned equally applicable to the enjoyment of Heaven: Since this can never arise from the remembrance of our own faithfulness. The chorus of praise is to the 'Lamb that was slain.' Gratitude occupies the bosoms of the redeemed, gratitude to him who bought our salvation with his blood. To me it is quite enough to know, that, from the very nature of God's dispensations, dying Infants cannot undergo the infliction of judicial vengeance. What method will be adopted to render them capable of spiritual enjoyment, is not of the smallest moment. I am not anxious to know how the atmosphere of a Heavenly world will develope and expand the tender intellect: how, or how soon, a grasp of mind shall be given to the ascended spirit; and the late little sufferer gaze with 'wrapt admiration,' at unfading glories."

The third and fourth arguments are drawn from the character of God as specially displayed in the attribute of mercy: and the special regard of God for Infants. These interesting topics are discussed by Dr. H. with great force of reasoning and eloquence of language. As we have not room for these glowing passages, and as they would suffer from selection or abridgement; we refer our readers to the Sermon itself, which we most earnestly recommend to the careful perusal of all who can obtain it.

In the enumeration of the proofs of the Divine favor towards Infants, we have indulged a wish, that greater stress had been laid on their admission to the seals of the Covenant, and the membership of the Church of God, both under the law, and under the Gospel. Surely if living Infants are thus admitted, by the command of God, to the blessings of the Church on earth; it affords a strong presumption that dying Infants are received into the Church in Heaven. That they were thus admitted by the ancient Jewish Church is undeniable; and it remains to be proved that they have been excluded from the Church under the Gospel—or that the Christian Covenant is less favorable to Infants than that originally made with Abraham. If we could be convinced that the Church of Christ now is unauthorized to admit Infant members, and that the application of the sacramental water is a scandalous corruption; we should hold our peace and tremble, in contemplating the eternal state of departed Infants. Indeed if we refused to infants the seal of the covenant of grace in the Church below, because they are destitute of faith; with what consistency could we hope for their enjoying the blessings of the Church above? That decision in Scripture—*He that believeth and is baptised, &c.*—must apply in both cases.—And if it debars Infants from baptism because they have not faith; it must we are constrained to think, exclude them from salvation for the

same reason. But as we have no doubt as to the right of Infants to be initiated into the visible Church in this world, we can, without inconsistency, cherish the consoling belief of their everlasting felicity.

But we return from this digression to our Author.—The arguments in support of Infant salvation are closed by the following appropriate remarks:—

"And now, brethren, with testimony such as this before me, am I obtruding beyond the right of belief? am I cherishing a forbidden hope? am I guilty of presumption, in asserting a full conviction of the redemption—the free and full redemption—of every departed Infant? Or could I, after evidence which I have just examined, see that hope unhinged by mere human authority, the creeds and confessions of Churches or Councils? Could I, after all, watch as a parent over the couch of my dying child, and fancy that I hear the thunders of Sinai, and see the glare of its flame already approaching the spirit that flutters before me? And shall I exclaim with all the bitterness of one who beholds the lifeless body of the reprobate—'O, my son, my son, would God I had died for thee?' And shall I fancy around the tomb, to which the body is consigned as a loan, a misty uncertainty, dark as the doubts of the Pagan mourner? and shall I come back to the chamber of desolation and read in all that reminds me of the departed, *doubt*—awful, agonizing *doubt*? I cannot. Nor do I envy the happiness of that mind which loves to shroud the scene with needless and unmeaning mystery; and seems to take pleasure in efforts to prove that there can be no certainty here. I will believe that before the tears of the afflicted parent have ceased to fall on the yet unchilled frame, the immortal spirit has already mingled with the hosts of the redeemed: in those brief minutes, has already outstripped the attainments of earth's best saint, and reached a dignity and intelligence beyond the loftiest mind it left."

We doubt not these elevated, animating sentiments are in the happiest unison with the feelings of almost every pious heart. And we trust it will be admitted by all, that the indirect testimony, the presumptive evidence in support of Infant redemption, are placed in their most convincing light in the Sermon under review.

There remains one formidable difficulty, which did not come within the scope of this discourse, and which therefore is left unexplained. All the reasoning we have been reviewing applies to absolute Infancy—to that state of human existency which intervenes between the birth and the first dawn of rationality. The questions therefore still remain, which have agonized a thousand parental hearts, where are the limits of infancy fixed? where does moral agency commence? until what age may this blessed hope be indulged for dying children? To these anxious inquiries we believe no definite answer can be given. Revelation affords no clear light to guide our decision. It is one of the *secret things belonging unto God*. In a future state of being, the mystery will be unveiled. For wise and gracious purposes doubtless, we are now left in ignorance upon this tender subject. For as we know not at how early a period our little children become liable to Divine wrath, we should thereby be excited to watch eagerly for the first unfoldings of intellect, to point the earliest thoughts to the *Lamb of God who taketh away the sins of the world*.

A number of appropriate inferences close the sermon: the last of which, with the conclusion, we transcribe for the benefit of our readers.

"But it is not the pious parent alone, whose bo-

som is pregnable to this shaft of sorrow. Death makes no distinction between those who have hope and those who have none. He never asks, 'are you ready?' before he strikes the daring sinner down. He never inquires, 'are you resigned?' before he summons the offspring of the vilest, from the arms that fondly pressed it to the bosom. The commission is dated in the hour of its execution, and leaves no interval for parley.

Oh, there is, indeed, a wide space for the arrows of affliction, in the breast of the thoughtless soul. And they can be made from every little incident of momentary crossing: and they can be lodged with an aim that is cureless, to drink up the spirits that flowed in confidence and gaiety. And how should we close such a wound? Shall we say to the mourner, 'the departed dwells in the realms of light?' But how will this calm the disquietude of a bosom, whose affections mix with all that is earthly? How many a heart that is sensual, extract peace from intelligence which serves only to wound its selfishness? And yet there is something consolatory here—something that possesses a negative consolation—even to the man who never yet grasped the hope of salvation in his own behalf. A faint expectation that some change may hereafter be in himself, will sustain his spirits respecting the fate of his own soul—and a very faint expectation may suffice. But where the doom is already fixed for the child, that parent has abandoned the government of nature, and is lost to nature's appeal, who is contented without a vigorous hope that all is well with his departed offspring: and this, too, without being aware of the admonition such an assurance furnishes.

And if it be so—if we say to the bereaved, *all is well—it is well with the child*—what have we done? We have covered the wound; but we have accomplished no more. Sorrow tells a tale—sorrow gives a lesson—sorrow utters a prophecy—and, would to God, when we attempt to explain, and interpret, we could carry the moral into the intricacies of the heart. It is here we fail. It is here we encounter the danger of concealing instruction under a momentary comfort.

Irreligious, but bereaved parents—after all, what avails the safety of the departed to you? While hope for your own souls holds aloof so far—while the appeals of mercy are repeated in vain—while conscience tells so fully, and so truly, that the offer of salvation has ever been rendered in vain—what boots the rest? What is it to you that the hope of a glorious resurrection enters the dark and dank habitation of the little one? You meet again: but if there be a single feeling of horror above all others to our present conception, it is that of the ending of a natural and social law, at the judgment seat of God. It is that of a law of affection availing nothing. Your little one became the property of Jesus—not by virtue of any prayer of faith that you had uttered—not by a free-will offering you had made—but by that blood of atonement you have thrust so often from you—by that distinguishing grace whose attractions were too faint for your eye.

Yet you have watched by the bed of the departing spirit of infancy: and you have caught the last sigh, as the soul winged its passage from earth. And even the loneliness of that sad moment seemed broken by an admonition—"FATHER!"—"MOTHER!"—"COME AWAY!" You

heard—you thought—eternity neared—earth interposed—and you returned to its bosom again.

Impenitent, but bereaved Parent! When a future world, in some hour of reflection, flings its shadow over your path; and, despite of all your efforts, presses its realities upon your attention, remember—that no bond of parental love may abide hereafter, when the frown of an offended God settles the destiny of the lost, and the only relationship that exists, is that of the family of Christ.

If the tender mercies of the Saviour were too little engaging to win your admiration—if the worth of your own soul has not entered into your thoughts of the future—behold what an argument is furnished by an afflictive dispensation! You loved the departed. To that very affection a most solemn providence of God has appealed. It bids you gaze from earth to Heaven. It reminds you of the abode of glorified Spirits. It admonishes you to inquire, 'am I also ready?' It intimates most earnestly and clearly, that the only true consolation which ever succeeds the stroke of sorrow, must be connected with a reconciliation to God, and a humble hope in the Redeemer's blood.—Let these be yours, and your peace will be independent of the precarious tenure of human life. Faith shall scatter the darkness, and explain the mystery, so readily attendant on affliction. You shall look up from the tomb to the late object of your solicitude and care. You shall exclaim with a confidence sure and steadfast—"though he shall not return to me"—"I SHALL GO TO HIM!"

EXTRACTS

From the Correspondence of the American Bible Society.

In the last number of Extracts, a brief sketch was given of the origin of the American Bible Society, and of its progress during the first year of its existence. The Managers, encouraged by the generous patronage received, took measures the second year to extend the sphere of the Society's usefulness. Diligent inquiry was made as to the propriety of distributing their Stereotype plates, so as to print the Scriptures in different parts of the country. It was finally determined that a set of duodecimo plates should be placed at Lexington, Kentucky, under the care of the Kentucky Bible Society, a measure at that time, when the Parent Society had no house of its own, highly proper and expedient.

An inquiry was also instituted as to the practicability of circulating the Scriptures among the aborigines of the country; and measures taken to procure translations of the Gospels into the Mohawk and Delaware tongues.

The Board also directed that a set of Stereotype plates should be prepared for the New Testament in Spanish. They also purchased this year 700 Gaelic, 200 German, and 500 Welsh Bibles of the British and Foreign Bible Society, for those in our country who speak these tongues. The number of Bibles spread by the Society during the second year was 17,594, and which were scattered into almost every state in the union. Efforts were made to increase the number of Auxiliary Societies, and in the course of the year, 73 new Auxiliaries were added to the former list, making the whole number of these tributaries 157.

During the third year of the Society, its resources being augmented, there were issued from the Society's press 23,870 Bibles, and 7,243 New-Testaments. Forty-two new Auxiliary Societies were added to those already formed, making the whole number 194. The amount of receipts into the Treasury was \$38,035 29. The plates for the Spanish Testament were completed, and an edition of 2,500 Testaments printed. Many donations in Scriptures were made to new Auxiliaries, and \$500 given to assist in the publication of an edition of the New Testament in the city of Paris.

An important measure adopted this year, was the appointing a Committee of five, called the Auxiliary Society Committee, whose business should be, to correspond with auxiliaries, and propose means to the Board for keeping up the activity and usefulness of these smaller Societies. This important Committee has been, and still is, of essential utility to the Bible cause.

In the fourth year of the Society there were issued from its depository, 26,800 Bibles, and 14,392 Testaments—563 of the latter Spanish. 200 Bibles and 100 Testaments were sent to the Sandwich Islands, through the American Board of Commissioners for Foreign Missions, and 200 of each kind sent by the same channel to the American Missionaries in Ceylon, for distribution among foreigners who visited that place. The receipts of this year amounted to \$27,985 94.

The number of Auxiliaries formed this year was 20, three of which were formed in Colleges. The most important measure in the history of this year, was that of preparing to build a house for the printing, binding, &c. of the Society's books.

During the fifth year of the American Bible Society, there were issued from the Depository 43,246 copies of the Scriptures, more than half of which were entire Bibles. Among the donations of this year, 3,500 Bibles were to supply our navy. Others were distributed gratuitously among our western settlements, and new Auxiliaries, to the number of 15,240. The receipts of this year were \$29,603 43.

The number of new auxiliaries added, was 33; many of which were Marine Societies, established by the Rev. Ward Stafford.

Such is an outline of the progress of the American Bible Society, during the first five years, or the first half of its existence. It had, at the close of this period received Auxiliaries to the number of 239, and had distributed Scriptures to the number of 140,348.

The number of Auxiliaries added, and the number of Scriptures distributed, since the period spoken of, that is, the last five years of the Society's operations, is much greater than that of the first five, as will appear in our next number of extracts; and yet we find in almost every part of the land a deficiency of Bibles, and in some parts a destitution which is painful. It is painful also to see in some of those counties, where a great destitution prevails, an indifference on the part of those residing there, who profess to know the worth of the Bible. Even among those who have become organized for the purpose of circulating the Word of God among their destitute citizens, there is sometimes seen an apathy we did not anticipate. From some of these Auxiliaries we find it difficult to obtain even a line, from a few cannot obtain a line, telling us whether they yet exist as a Society or

not. We gladly make exceptions while we thus speak. Many of our Auxiliaries go on from year to year with increased zeal, and are taking measures to supply all within their bounds with the Word of Life. We hope, and earnestly intreat, that all will awake to the sacred work in which they have once engaged, and persevere to the end.

Extract from the Sermon of the Rev. D. Damon, delivered before the Worcester County Bible Society, Mass.

With respect to this Auxiliary Society in particular, its first object has been to supply the poor and destitute within our own limits within this county, with the Word of Life, the Bible. Not long after the national Bible Society was formed, steps were taken by the members of this Society to make it auxiliary to that; and the object was soon accomplished. There is nothing sectarian in its character, its objects, or its operations. It is a branch, a little one, but an accepted, and we hope not an unprofitable one, of the great system of means and operations for the benefit of mankind to which we have so often referred. None certainly can wish to hinder its operations; and we should be slow to believe there can be any within its geographical limits, acquainted with its objects and character, who can hesitate to wish it God speed, or to afford it a due proportion of their aid.

The first object of the Society has been indeed in one sense in a good measure accomplished. Our own poor, it is believed, are now almost without exceptions, furnished with a competent number of Bibles and Testaments. But in another sense, this object is not yet accomplished. The poor we must expect to have always. Other families, other generations of poor will arise, (such families are continually appearing,) upon which it will be the duty of the more affluent gratuitously to bestow the Holy Book. Besides, our surplus means, were they ever so much increased, would find a channel in the operations of the National Society, by which they might flow toward their benevolent objects.

Have you then Bibles, my hearers, and do you read and prize them; and would you refuse to be destitute of them at any price? Does your Bible make you acquainted with a Saviour, and a great salvation proffered to men, which are above all price? Have you passed through seasons when the world was nothing, and worse than nothing to you; and when the Bible, and the God, and the Saviour whom the Bible reveals, were your only sources of consolation and hope? And, in your most prosperous days, have you continually found the Bible your safest guide, the prompter of all your innocent enjoyments, and the source of your most valued and cherished hopes? You cannot, then, for a moment, cease to desire that the Holy Book may carry its light and its consolations into the abodes of continual poverty and distress and gloom. There are many such dwellings, in which the Bible is all the treasure of its inmates. Once they had none. But the age of Christian benevolence searched out their emptiness; and now they feel, that though still poor, they have been made rich indeed. There are instances of such happy, yea, glorious changes, which have been wrought by the agency of Bible Societies; and were there but one such instance for a million of Bibles gra-

toitously bestowed, it were enough to entitle such associations to our continued and increasing support. Let Christians, then, laying aside all minor considerations and party prejudices, labor harmoniously together; and never remit their diligence to this cause, till the Bible is translated into every language and distributed among every people, till every one possesses, and every one is taught to read the Bible.

Extract from the Fourth Report of the Tioga County Bible Society, N. Y.

"The question respecting the moral benefits derived from a circulation of the Holy Scriptures," it has been very judiciously remarked, "may be further met by the observation, that it is reserved for posterity fully to answer it. The produce of the seed which is sown in early spring, can only be ascertained in autumn, and whoever plants the kernel of a fruit tree must be content for years to go on hoping that his labor and expence will ultimately produce appropriate fruit. He that scatters abroad the word of God, sows for eternity: and who can think it late, if the seed which is thus disseminated, and which falls on the soft and more genial soil of youth, under the advantages of a better education, yield a richer harvest in the second, than in the first generation."

But "some who are destitute of the Bible, do not wish for it, and others, if they had it, would not make a good use of it;" and this is to paralyze the exertions of Bible Societies, and to bind up the arm of Christian benevolence from supplying the many millions who are perishing for lack of vision! But should there be a Society formed in a district of country, visited by famine, for the sole object of supplying the inhabitants with provisions, and money should be collected and food purchased, and placed within the reach of the starving population, so that such as were able to pay something might receive bread at a reduced price, and those who were poor might be supplied gratis:—would it ever occur, even to the most fastidious, that the society were to be blamed, or their efforts relaxed, because some of the natives preferred living upon roots, rather than accept of the bread offered them; or even if a few, reduced by famine and disease, loathed the wholesome food administered them, from absolute loss of appetite?

But we might go on and instance cases which have served to encourage and animate some of your managers to proceed in this department of Christian labor, even should no more imposing and grand results be communicated to us in this world. We might speak of a woman abandoned by a profligate husband, with a family of children to support, who came a distance of four or five miles on foot, to procure a Bible, apparently regarding it as the choicest earthly treasure; but who must have remained without it, in her destitute and trying situation but for your charity—we could tell of another, a professor of religion under similar trying circumstances, who came an equal distance to obtain a copy of the Bible, as the only support of the afflicted, and the only adequate guide through the wilderness below, to that brighter world where tears shall be wiped from all eyes. Another case occurred in which a poor woman, as she received a Bible at the hands of one of your committee, remarked, "How thankful ought we poor people to be, that since we cannot buy the

Bible for ourselves, there are those sufficiently kind to give it to us—what a blessed day is this in which we live!" And of this woman, it is asserted on the best authority, that since the receipt of the Bible, her path has most truly been that of the just, which as the shining light shineth more and more unto the perfect day. And under such circumstances, who can fail to regard it a luxury to give? Let us then sow the seed, and leave it with God to secure us a harvest; knowing that in due time we shall reap if we faint not.

Translation from the 50th Bulletin of the Protestant Bible Society of Paris.—1826

The department of the Lower Rhine has lost one of its most worthy inhabitants, and the Bible cause one of its most zealous promoters.

M. F. Oberlin, pastor at Waldbeck, (Ban de la Roche) and brother to the celebrated philosopher of that name, has, on the 1st of June, at the age of eighty-six, sunk under a painful disease, although of short duration; his death was most justly regretted by all the neighboring communes, and the whole population of Alsace, without distinction of religion.

Holding the pastoral office for fifty-nine years, in poor, and in a manner isolated communes, in the midst of barren rocks; he strove to provide at the same time for the physical and moral necessities of his parishioners, and has had the satisfaction of making that inconsiderable country one of the most interesting points of France, from the general education, morality, and industry of its inhabitants.

Considering above all things religious instruction, well understood, one of the surest means of arriving to this result, he constantly endeavored to penetrate himself and others with the precepts of Christianity drawn from their source, the Gospel; that divine book that no one ever reads with an attentive mind and pure heart, without becoming better and more enlightened. Therefore, when he saw Bible Societies forming for the purpose of multiplying and disseminating the Holy Scriptures without note or comment, in authorized versions, he was earnest in helping with all the means he possessed, to consolidate and assure the success of that noble institution.

It is thus that the Bible Society of London owes to M. Oberlin, besides many gifts in money, the first idea of Female Bible Societies, the utility of which he had perceived in his own commune, and which have since multiplied in every country.

It is also from his pious solicitude for the protestant Christians of France, that the first attempts for the formation of a Bible Institution in the kingdom, owe their efficacious encouragements. In the list of subscriptions opened at the time for the composition of stereotype plates of the New Testament, we see the name of M. Oberlin for a considerable sum.

It is likewise to him, that from their foundation the Protestant Bible Societies of Paris and Strasbourg have owed constant pecuniary aid, and to his enlightened zeal the most advantageous distribution of the Sacred Scriptures.

And yet the annual salary of this worthy pastor, the father of many children, scarcely exceeded a thousand francs, (\$200) of which the indigent obtained the greatest part! If, notwithstanding the

smallness of his resources and those of the country, M. Oberlin found means to do so much good, it was because though poor according to the world, he was rich through his confidence in God: he considered the Holy Scriptures the most necessary of all things, and had excited by his useful example the excellent habit to be contracted among his parishioners, of setting apart every week some small savings, particularly for the Bible work, which being collected at the end of three months, formed a certain sum to be sent immediately to its destination.

To this ardent zeal for the interests of humanity, the Rev. M. Oberlin joined the meekest piety, unbounded Christian charity, knowledge as varied as useful to his fellow citizens, and the most conscientious practice of all his duties.

So many virtues and qualities combined in one man, could not escape the observation of the supreme authority. His Majesty, Louis XVIII. upon the representation of his excellency the minister of the interior, conferred on him, some years since, the cross of the Legion of Honor. The year previous the royal Society of Agriculture, through the report of M. the French Count of Neufchateau, had decreed to him a medal of gold. However honorable to him these testimonies of interest, from our august monarch, and of a learned society might be; however flattering the visits of so many strangers of distinction, who, from all parts of Europe went to see the sage of the *Ban de la Roche*, he seemed to attach real value only to the tender affection either of the multitude of pupils whose hearts he had formed, and whose minds he had enlightened, or of those numerous parishioners who owed to him civilization and happiness. This attachment which never one moment failed, and which will long survive the death of M. Oberlin, was manifested in so singular a manner, at his funeral, that the annals of Alsace offer few examples of a ceremony so imposing—heightened by the resort of an immense number of the inhabitants of the neighboring countries and departments, all clothed in habits of mourning, coming in sorrowful silence to contemplate, for the last time, the features of their benefactor and their father, whose body was enclosed in a coffin of glass, which the ingenious delicacy of one of his parishioners had so disposed for that purpose.

WINTER.—February.

In winter great falls of snow frequently cover the ground, and shield many plants of the field and garden from destroying frosts. This snow, when melted, penetrates farther into the earth than common rain, and benefits the soil as with an excellent manure.

Thus the word of God is a sweet defence against all the troubles and adversities which can befall the Christian's soul. While it covers his head from danger, it preserves his heart from the chilly impressions of sin and sorrow. It graciously refreshes his inner man, supports his tempted spirit, and prepares him for a more abundant production of "the fruits of righteousness which are by Christ Jesus." What injury then can these trying storms effect against his best, his everlasting interests? Rather, what good effect do they not occasion? What advantages and blessings do they not produce, in quickening and directing him to eternal

salvation? The word and grace of God, like the rain and snow from heaven, do not return unto him void, but accomplish his entire pleasure, and every purpose for which he sent them.

Though many trees and plants at this season seem stripped and dead, and the face of the ground appears sterile and bare; yet we know that life still remains in the stems and branches, and that the earth will appear with new beauty, at the appointed season. God's garden, which is his church, has frequently suffered the winter of adversity, and sometimes a very severe one. At such seasons the faithful seemed to have perished out of the land. What a dreadful winter occurred in the time of Noah! only eight plants left alive and not all of these good and valuable. In the time of Ahab, what a winter did the church of God sustain! That great prophet Elijah, upon a view of the desolation, imagined that the whole garden of God was perished, and that not a single plant remained besides himself. In other periods, both before and after Christ, how many dreadful storms has God's plantation endured! In the climes of this world, which are not suited to the plants of God, there is but little sunshine, and much foul weather. One must wonder at their very existence in a region so intemperate for them, and so exposed to the ravages of wild beasts and ravening fowls, were it not recollected that they are kept by the Almighty power of God the Preserver. Yet, notwithstanding all these unfavourable appearances, the garden of God is safe, flourishes, and lives in the worst of times; and (what should always be remembered) in those times it lives most truly. The prophet could not see one plant of grace in all Israel besides himself; but God had numbered seven thousand. David cried out, that "the godly man ceaseth," and that "the faithful fail;" (Psa. xii. 1.) yet, in a time of trial, he found that "many were with him." (Psa. lv. 18.) God never forsook his own people; they are preserved forever. They may not be seen, perhaps, by the eyes of men, who, judging according to appearances only, often judge most perversely; but they are ever in God's eye, and are ever regarded too as the apple of his eye. They who touch them injuriously, sooner or later touch them to their cost. God's corn may appear but a handful upon earth, and to be growing on very unfavorable spots, even the tops of the mountains; but "its fruit," or increase, "shall shake like Lebanon." (Psa. lxxii. 16.) No blasts can destroy it; no severity of seasons diminish its life; no enemy eradicate its being. God hath "made an hedge about it," (as Satan though a liar truly said of Job); and the gates of hell shall not prevail against it.

This should be matter of comfort to truly serious persons at all times. Let the world be in never so many commotions, and let all hell break loose upon it; the best interests are safe, God's people must be kept, and his cause shall stand fast;—God cannot lose his interest in them, nor can the price of their redemption have been paid in vain. How many restless minds would be quieted, did such considerations meet with due weight! And, after all, what avail the bustle and hurry of men? Doth not God ride and direct the storm? Can the creatures suspend a drop of rain from falling, or keep back the impetuous winds? A Christian's best armour is the armour of God; his sharpest sword is the word of God; his most effectual artillery, prayers and tears. In a word, his

passions ought not to actuate his conduct; but faith should direct his eye, and guide his hand. And, for his encouragement respecting the power of faith, let him get by heart, and into his heart, the whole of the eleventh chapter of the epistle to the Hebrews.

SERLE.

From the Philadelphian.

SILENT SABBATHS.

Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar.

The pious psalmist complains of the wretched neighborhood he lived in while banished from the ordinances of God's house, and lamented that his sojourning was prolonged there. It is surely a great grief to all that love God to be deprived of the ordinances of the sanctuary and the fellowship of the saints. I think in many of my *silent Sabbaths*, I have entered into the feelings of pious David when far away from the *courts of Zion*.

In our village we have no religious worship of any name or kind on the Sabbath. Ours are *silent Sabbaths*. I often go *alone* and cry when I think how heathenish we live—and that we get no religious instruction of any kind—and what must become of us all at last. Nobody has ever come here to preach or tell us any thing about Christ or eternity, except a pious Methodist who came once or twice, and he was so discouraged and so little attention was paid him that he never returned. At the close of his meetings, none noticed him or asked him home to their houses, and scarcely an individual ever condescended to speak to him except myself.

Now and then a Baptist, it is said, has preached here.

I have often thought if some of the pious laymen in the city would come out now and then and hold a prayer-meeting on the Sabbath, how much good might be done. The people might be brought to see their miserable situation. For a few years ago I was living here in the midst of them as stupid and blind as they now are; until spending some time in the city I became acquainted with a pious female, who took me to a prayer-meeting; then to a church, and thus together with her pious conversation it pleased God to open my eyes and let me see what a poor, blind, ignorant sinner I was. Having experienced the regenerating grace of the Holy Spirit as I hope, I joined in the communion of one of the churches in the city. And when I returned home to *this place*, it appeared darker and wickedder than ever.

And now are there no pious laymen in that great city that *care* for souls? We cannot support the gospel, for there is nobody here cares any thing about it. But if we were visited now and then by some pious man, to hold a prayer-meeting on the Sabbath, and talk to us, we might begin to care something about it.

Oh, if rich Christian men *will not* come; could they not lend their horses and chairs to poor Christian men, who might come and hold a prayer-meeting with us, at least now and then on the Sabbath.

Oh, is there no man to *care* for us—to care lest we all go down to destruction? If I was a man I would read the Scriptures every Sabbath to the people and pray with them myself. But this don't

become me—and my very heart aches when I think how many good brethren there must be in that great city, and yet that *we so near them* are all *left to perish*.

I have often heard it said that round about Philadelphia, the people were very heathenish; and I verily believe that many places round the city need the gospel sent them as much as any heathen on the globe. And I have often thought, while they send missionaries so far to the heathen, why do they pass by those nearer home? I feel greatly distressed about my parents—when I think what will become of their souls at last, if they die, as they are now living, in their sins. I have often heard my father say that he was brought up very strictly to regard the Sabbath, &c. &c. by his father who was a very pious man—and I have listened to him also while telling about his grandfather, what a good man he was; and how much he was concerned for the church; and that he had left a lot of ground in our village, for a meeting-house; and that if one was not built on it in so many years, then it was to go for a school-house; but alas! there never were men enough in the village or neighbourhood who cared sufficiently about religion to put up a house for worship on it—and I believe it is now lost; and they have built a school-house on it.

If it were not for my parents, I would leave this place, and go to the city, or some place where I could have Christian society, for I have none here with whom I can converse about Christ and his kingdom; I am

A LONE FEMALE.

DIALOGUE BETWEEN TWO FARMERS

Farmer F. Walk in, neighbour Gale, and take a chair—a rainy afternoon and I thought it would be a good time to clear my slate of some scratches, and place them in plain black and white. I am not very neat in book-keeping, but I hope my accounts are correct. I wish our school-masters would introduce a plain, simple mode of book-keeping, as a part of the studies in our town schools;—well what's the word; any thing stirring?

Farmer Gale. I have not been abroad for some time, and—

F. F. What, have you been sick?

F. G. O no, neighbour; but I have been thinking that the best place for a farmer is at home. For nine years past I have spent my Saturday afternoons abroad; have worked pretty hard, I thought I might indulge myself with half a day on Saturday, without hurting my interest, or putting myself behind hand but I find it won't do.

F. F. Why won't it do, neighbour Gale? A half-day's recreation, once a week, is not very extravagant.

F. G. Very true neighbour; but I find it depends where and how you recreate yourself. If you go down to the store, as I have done you will very naturally be thirsty, or some of your friends will make you so, by treating you, always expecting the compliment to be returned; and it is very likely, before you return home, you will swallow two or three glasses—enough to induce you to purchase two or three dollars worth of stuff you do not want.

F. F. Ah I understand you; your store bill is rather extravagant,—

F. G. Yes sir, you do understand me. You know my farm is a productive one, and Providence has crowned my labours with good crops, and while produce was high, I met all my expenses, and paid

my store bill without grumbling or examination; but the times are altered, and there is much distress, and it is high time to look about and see what we have to do. How comes it that farmers are so universally indebted to shop-keepers, neighbour Fairman? I will tell you the secret in plain English, tis *Rum, Rum, Rum*; this is the grand cause of all distress that exists among farmers.

F. F. My friend, I rejoice that you have made the discovery, and hail it as the return of prosperity to yourself and family; for let me tell you, I have had many anxious thoughts respecting your Saturday afternoon visits.

F. G. And well you might, for they have been the procuring cause of my adversity, or as I used to say, *bad luck*.

F. F. It would be well, neighbour Gale, if we farmers were more acquainted with the value of prudence and economy, and knew how a little departure from these salutary rules will destroy the prosperity of a man, however hard working and industrious he may be.

F. G. I believe you. I have learnt a little arithmetic of late. I find I have probably spent during the last nine years, fifteen dollars a year for *Rum*, making 135 dollars: the interest of which would be twenty or thirty dollars more. I have squandered 400 half days or 200 whole days, which at fifty cents per day is one hundred dollars more; add to this the amount of those things purchased which I did not want, and the losses I have sustained in exchanging horses and cattle so frequently, (no small losses, neither, as many a farmer can witness) and you will have a pretty large sum to deduct from my nine years income, and a pretty plain reason why I have not made any more head-way in the world.

F. F. Your calculations, neighbour Gale are just; and I am glad that you possess the courage to make them.

F. G. But a little more of my arithmetic. If you will double the sums I have stated, and add a suitable amount of interest, you will have something like the amount I should have gained, if I had been prudent, and let alone this ‘poison of the soul;’ a sum, the gradual gain of which would have constituted me, very probably a prosperous farmer.

F. F. Yet, neighbour Gale, you have been considered a temperate man. I don’t know that you were ever seen *disguised*; my fears were that by frequenting the stores, you would be led into habits of idleness, which generally end in intemperance.

F. G. Many a temperate farmer is intemperate enough to ruin his prosperity. When I reflect how this poison has been mixed, as it were, with my very food, I ought to be grateful to God that he has not given me up to beastly intemperance; but I have done—the *Rum Bottle* and I have parted—my premises are clear of this pestilence—and I trust that bad luck, and the miseries attendant on the use of ardent spirits, will also flee.

ON THE MILLENNIUM.

From Discourses by the late Rev. Dr. Bogue.

That false ideas on the subject have been entertained by many, will not appear strange. Such as know no higher gratification than sensitive pleasure, will frame in their imagination, a millennium bearing a resemblance to Mahomer’s paradise. This we find to have been the opinion of some, who lived in the early days of the Christian church. To those who understood the nature of true religion, and the sources of a Christian’s felicity, a refutation of this system is needless—to mention it, is to refute it. Others have represented the millennium as a state nearly equalling heav-

en. The reins have been thrown loose on the neck of a luxurious imagination, which, abandoned to its own wayward fancies, has forsaken the path of sober reason, and wandered into fairy scenes of its own creation. How wise and pious men could ever suppose that the saints, whose souls are now in heaven, should, after the resurrection of the body from the grave, descend to live on earth again; and that Jesus Christ should quit the throne of his glory above, and come down and reign personally over them here below, in distinguished splendor, for a thousand years, may justly excite our astonishment, since it is in direct opposition to the whole tenor of the doctrinal parts of the sacred volume. Such, however, have been the opinions of some great men. Happy will it be if we take warning from their aberrations; and if from seeing them go so far astray, we are constantly on our guard against giving way to fancies, and exercise a holy caution and strict sobriety of judgment, in the interpretation of the sacred oracles, on this interesting but difficult subject.

Having noticed these erroneous views of the doctrine, allow me to mention, in a few words, what I conceive to be the millennium of the Christian church, which God has graciously revealed by his servants the prophets.

It appears, then, that there will be far more eminent measures of divine knowledge; of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen; and these will not be the attainments of a few Christians only, but of the general mass. This delightful internal state of the church will be accompanied with such a portion of external prosperity and peace, such an abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mahometanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer’s throne. By the preaching of the Gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men, for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be anxious to conceal their real character; and their sentiments and practice have no weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear, that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrine of the *Millennium*.

“GOOD DEVISED.”

A member of the Ontario Presbytery has lately put up in the lobby or porch of his church, a book-case divided into partitions like a letter case in post-offices, into which he puts on Sabbath morning the several religious publications which he receives during the week, together with a good assortment of Tracts; to which additions may be made by the congregation. The people are informed by a written notice that they may read these books during the intermission, and if they

choose at home during the week. The result of the experiment thus far seems to be favourable to the interests of truth and piety. The book-case is resorted to, and the people become so busily engaged in reading, that much improper conversation is avoided and the minds of many who do not take those publications are becoming so informed as that they will probably feel deeply interested in the benevolent operations of the day, and perhaps by and by take a paper themselves.

It may be proper also to add that a few months since a church library was established in the same place, which is open for the use of all the communicants. It consists of second handed books that were at its formation given by the members, and of those which have been purchased with the sacramental contributions. The library is kept in the church, and as all of the books are religious, they are allowed to be taken out and returned on the Sabbath. In a place where books are scarce, such a plan as this will, I think, be followed with much spiritual good, especially to those members who on account of ill health, small children, or great distance, or for other reasons, cannot every Sabbath attend on public worship—while at home they can derive instructions from printed sermons or other religious books, a supply of which they can obtain from the library.

A notice of these plans is hereby given to the public that if it is thought best they may be introduced into other churches and congregations.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 5, 1827.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt, during the month of March, of the following sums:

Donations,	\$1,654 06
Contributions to extinguish the debt on Society's house,	1,765 00
In payment for Bibles and Testaments,	2,001 20
Total,	\$5,420 26

REVIVALS OF RELIGION.

A correspondent in Richmond, Mass. says, the Revival which has visited so many places in this county and vicinity for several months past, still advances in most if not all of them, and in some with more power than at any former period.—The number of hopeful converts we do not pretend to enumerate.—Thirty-seven as the first fruits of the Revival in this place, have been examined and propounded for admission into Mr. Dwight's Church, and many more are expected soon to follow their example.

AMHERST COLLEGE.

Extract of a letter to the Editor of the Religious Intelligencer.

It affords me unspeakable satisfaction, to be able to communicate to the friends of Zion the interesting news, that God is granting us the influences of His Holy Spirit. It is but a short time since the work commenced, and it appears to progress with increasing interest and power. A spirit of ardent prayer

seems to be generally excited among those who profess to love the cause of Christ, and the impatient are anxiously inquiring "what shall we do to be saved."

And now I cannot refrain from soliciting the prayers of all, particularly of the friends of this Institution, that God, who is so rich in mercy, would make great displays of His goodness to us, who are so unworthy. Christian Brethren, what objects have a greater demand upon your prayers, than the Colleges of our country? In a few years, those who are pursuing a collegiate course, will exert a great influence upon the public; and would you have their influence upon the side of religion, I entreat you, pray for our Colleges. And when you present your morning and evening orisons at the throne of grace, O! let it be your heart's desire, that these fountains may be purified—that the streams, which flow from them, may sweep away vice and irreligion in their course—and that our country may become a habitation of righteousness.

ALBERT.

Amherst College, April 30th, 1827.

REVIVAL IN ITHICA, (N. Y.)

The following Narrative was drawn up by Rev. WILLIAM WISSER, Pastor of the Presbyterian Church in that place. *Although it is somewhat lengthy we are unwilling to curtail it, believing that the reader will not find it too long.*

In the latter part of June, arrangements were made for celebrating the Jubilee of our National Independence, in the usual manner; but a few christians, feeling that they could not participate in such a celebration, resolved to observe the day religiously. This measure was pretty severely censured by some, as one calculated to make divisions, and many predicted a very thin attendance on the religious celebration. When the day arrived, however, the sanctuary was crowded to overflowing, and the exercises were solemn and interesting. At the close of the service a collection was taken up to purchase bibles for the destitute in this town. From this time, the conversation in our streets was more upon religious subjects than had been common. A youth's prayer meeting was established, and the sabbath school and bible class connected with this congregation were more deeply affected with a sense of divine things.

Through the months of August and September prayer meetings were multiplied, and a spirit of prayer among christians seemed rapidly to increase. The latter part of September a few sinners began to be affected with a sense of their danger, and on the 30th one was, in the judgment of charity, renewed by the Holy Ghost. Christians now began to agonize in prayer, and felt that they could not let the Saviour go without a blessing. In the course of the following week, another soul was brought to Christ, and in a few days we ventured to say there was a revival of religion in Ithica.

By the 5th day of November, there were about 65 indulging hopes, and 58 were added to the church.

From this Sabbath the work seemed to decline, and continued to do so until it became very distressing to christians; and the enemies of religion, some of them, rejoiced aloud, and considered themselves as having gained a victory. The tri-

umphing of the wicked, and the sighs and tears of God's people, were for some days heard and seen in our streets. A day of fasting, humiliation and prayer was appointed, and observed by the church,—christians, we hope, were in some measure humbled under a sense of their sins; they poured out their distress before God, and besought him, for the honor of his holy name, to revive his work.

On Wednesday, the 29th of November, two or three individuals requested prayers at our Wednesday evening lecture, and one of them that night obtained comfort. The next morning, while a few christians were assembled at the house of the individual above alluded to, to return thanks to God, and unite in prayer for another individual residing in his family, who was then under great distress of mind, she too was converted to Christ. A new impulse was now given to the work: Friday and Saturday were days of great agony in prayer, and a number were brought to submit themselves unto God. Sabbath was a solemn day, —Monday evening, the meeting of enquiry for anxious persons was much crowded, and two precious souls, we had reason to hope, were in that meeting delivered from the bondage of Satan. Tuesday morning, finding three or four individuals in great distress of mind, I requested a few christians to meet at the house of one of our brethren, to pray for them. The meeting commenced with five or six christians, and four anxious persons. The spirit of the Lord came down with great power, and three of the anxious persons soon began to rejoice in the Lord. "When these things were noised abroad, the multitude came together;"—the room though large, soon was crowded to overflowing; the Spirit continued present with his regenerating influences, and many who came mourning went away rejoicing. None were willing to retire for refreshment, and the whole day was spent in agonizing prayer. The evening service was at our court room, which was much crowded, and very solemn. By nine o'clock the congregation were dismissed, but, I have reason to believe, with little disposition to sleep. Wednesday morning, at 9, the congregation assembled again, at the house of the brother before alluded to; but we soon became so crowded as to adjourn to the court house, which was filled with christians and anxious sinners, till about nine at night, when we adjourned to meet the next morning at the sanctuary, to keep a day of thanksgiving and praise, agreeably to the recommendation of the governor of our State.

Thanksgiving morning, the sanctuary was crowded at an early hour, so that, though the house was large, every vacant space was filled with seats. An awful solemnity pervaded the whole assembly, which was only broken by occasional half suppressed sobs of anguish. Never before did I behold so solemn an assembly, and never before did I feel so sensibly the awfulness of the divine presence. When the hour of service had arrived, I preached to my people from the text "Rejoice with trembling;" and never in my life felt more like a dying man, preaching to dying men. After service, we had a short recess for dinner, and then re-assembled in the court room for prayer and conversation. Through the remainder of this week the court room was crowded from morning till nine at night, for prayer and religious instruction.

The next Sabbath the sacrament of the Lord's supper was administered, and eighty-six persons received to the church. From this time the work was less powerful, though a very interesting and pleasing work of grace has continued down to the present day. From the last week in September, to the last week in January, there have been in my own congregation, about 300 hopeful conversions to Christ, and there have been 220, added to the church, of which I have the care. Of this latter number, 80 are heads of families, 21 are the husbands of believing wives, 127 are baptised children. All ages have been brought in, from the old man of three score and ten, to the child of six or seven; and all classes, from the refined moralist to the profane debauchee. All professions and callings,—lawyers, magistrates, merchants, mechanics, farmers, and day-laborers, have shared in this mighty work.

The work has been deep and solemn, and the most perfect order and subordination has prevailed. I have known but one case in my congregation during the whole course of the revival in which there was the least disorder, and that was only a single exclamation of a female who was overcome by her feelings. Our evening meetings have usually been dismissed by half after eight, and always by nine, though christians who had the command of their time have frequently met at a private house and continued prayer after our public meetings were out.

Convictions have been very deep, and in many instances so overpowering that the subjects of them have been confined to their beds until they obtained comfort. All who have been the subjects of this work, have been experimentally taught that the natural heart was wholly opposed to God, and that salvation was wholly of grace;—they have felt that they must be born again, and when they have experienced that change, they have ascribed it wholly to the discriminating grace of God. The church has been greatly refreshed by this work, christians have grown in grace and in knowledge, and have partaken largely of that love, joy, and peace, which are the fruits of the spirit.

In regard to the preaching of the gospel, it has been essentially the same as has been enjoyed here for ten years. I have always endeavoured to open and explain the nature of that controversy which exists between God and his rebellious creatures. The total depravity and deep rooted enmity of the heart against God, the uncontroled sovereignty of Jehovah, the necessity of regeneration, the doctrine of election, justification by faith, the necessity of personal holiness, a judgment day, and the eternal punishment of the finally impenitent in hell, have been subjects which I have always endeavored to keep distinctly before my people.

When sinners began to be anxious and inquire what they should do to be saved, great pains were taken to show them that their first work was to repent and believe, or submit to God, and give their hearts to him, and that until they did this their very prayers were an abomination in his sight.

I have been particular in stating this because I know that a different course has been pursued by some men for whose piety and usefulness I have a very high respect, and because I am satisfied that an opposite course is contrary to the word of God, and dangerous to the souls of men. It is the duty

of all men to pray, lifting up holy hands; but it is an awful insult to have the impenitent rebel lift up his polluted hands towards the throne of the Eternal, while his heart is rankling with enmity against God. Every impenitent sinner is the rebel enemy of heaven, and if you set him to do any thing as a means of becoming reconciled to God, you divert his attention from the immediate duty of repentance and faith. It is a total perversion of the scriptures to talk of the sinner making use of means with God; the means of grace are in the hands of the Lord, and he is using them with his rebel creatures, and it is only necessary for them to accept of his offers of eternal life, and their souls shall live. Submission or damnation is the alternative which God places before the sinner, and we had better not substitute any thing else for it.

I have never seen or read of a revival in which the almighty power of God was so visible, since the days of the apostles. Though christians have been led to see that they were nothing but vile instruments in the hands of that God, who, though he condescended to work by them, could as easily work without them.

I have had but little help from abroad,—probably not more than four or five sermons during the whole of the revival, with the exception of the timely help afforded me by the Presbytery during their session in January, which I have reason to hope was greatly blessed to the souls of my people. But what I have lacked in assistance from abroad has been made up to me by the zealous and unremitting efforts of the Elders of the church and my lay members. The brethren of the church, including the young converts, have come up in a body to the work of the Lord:—our pious females too, though they have conceived it their duty to keep silence in the church, have been indefatigable in their humble and unassuming labors of love. I have always had a high esteem for the pious labors of private christians, but I have never till now seen the glorious efficacy of such exertions. I have been told in times past, by some of my ministerial brethren, that to encourage laymen to go forward in exhortation and prayer, would lead them to usurp authority, and aim at being rulers in the church; but I can now say from test of experience, that there is no foundation for such fears. Those dear brethren in Christ, with whom I have taken sweet counsel as we walked to the house of God, and who have sustained and supported me under a weight of responsibility and labor which I could never have borne alone, have been the farthest from assuming authority, or indulging in a haughty spirit. I am satisfied that there has been a sad mistake in the church of God on this subject; and before the world shall be brought into subjection to the law of Christ, all who hear and accept the gospel will join their voice with the spirit and the bride and say “come.”

I have confined my narrative to the work of grace among my own people, as we have had no connection, and little intercourse with the other denominations. I have thought each one the most competent to write its own narrative.

In concluding, I have only to exhort the dear flock over which the Holy Ghost has made me overseer, instead of remitting, to double their exertions in this good work of the Lord, and never think of sitting down in inglorious ease, but to per-

severe until the whole earth shall be full of the knowledge of the Lord, or they called home to enter upon that rest which remaineth for the people of God.

REVIVAL IN NORFOLK.

Extract of a letter from the Rev. R. B. C. Howell, to a gentleman in Washington, dated Norfolk, Va. April 10th, 1827.

The Lord is doing wonderful things among us. Since I have indulged a hope in Christ, I have had the happiness to bear a part in several revivals, but I have never seen any thing like this before.

The work has now been going forward about three months, and in our congregation upwards of eighty have obtained a hope, principally young ladies and men, from fifteen to twenty-five years old. Since my ordination (22d January,) I have baptized fifty-four.

The scenes that present themselves at our meetings are enough to melt the hardest heart, and indeed they do—such deep groaning—such fervent crying for mercy, and streaming of tears, I have never before seen or heard. The delightful confusion that our meetings present, I know would give you unspeakable satisfaction to witness: On the one hand the singing acclamations of praise to God, and embracing of young converts—and on the other, sinners on their knees weeping and exclaiming by scores, “Lord have mercy upon my poor sinful soul!” The work is still increasing—pray for us my dear brother.

There is one circumstance attending this revival which I think is extraordinary for Virginia. In all southern revivals, at least half the subjects are blacks, but among all that I have baptized in Norfolk, there have been but four! This is for this country an extraordinary occurrence.

WILMINGTON, Del.

Extract of a letter from the Pastor of the Second Presbyterian Church at Wilmington, Del. to the Editor, dated April 23.

“The good work still goes on, though with less liveliness and power. Hope is dawning on some new born souls almost every day. I have the names of 77 who profess to have experienced a change of heart; and our anxious meetings are still large and solemn.”—*Philadelphian*.

FAIRFIELD, N. J.

“A more serious attention to religion became visible last November. Prayer meetings were multiplied and crowded; and even the boys of their own accord begun a prayer meeting. They have now two prayer meetings weekly, one at Fairton, and another at Cedarville; and conduct them with as much good order and solemnity, as the adult people do. Several of the praying children, from 13 years of age to 19, are now members of our church, and as we trust plants of righteousness flourishing in the courts of the Lord. A much larger number than any since my residence here were last week added to our Church. Fifty one were propounded, (a large proportion of them young people) and so far as I yet learn, all came forward and were admitted in our usual form; and last Sabbath sat down with us at the Lord’s

table. "Bless the Lord O my soul, and forget not all his benefits." A considerable number are yet anxiously enquiring the way to Zion: may the Lord long continue the operations of his Spirit, and extend them through the earth."—*ib.*

In Bradford, (Mass.) we understand an interesting revival has commenced; also some special attention is manifested at Andover. Haste, slumbering professor! the Lord is on his way; if thou wilt refuse to engage in this glorious work, go hide thyself, that thou do nothing to impede its progress.

FRANKFORT, KY.

For sometime past, there has been an excitement on the subject of religion in Frankfort, Ky. A considerable number we are informed, have been added to the Baptist church in that place; and on last sabbath, fifteen were added to the presbyterian church—*Luminary.*

NORTH CAROLINA.

We learn from the communication of a valuable correspondent in N. C. that more than fifty members have recently been added to one of the Presbyterian churches in that State. It will be particularly encouraging to the friends of Zion, to know that the Lord is silently extending his dominion and advancing the interests of his spiritual kingdom in some of the congregations in this part of the country. The particulars of this interesting work, we are not permitted at present to make public. We hope to hear again from that church, and that we shall then gladden the hearts of many by sending abroad the report of its prosperity.

Visit. and Tel.

YOUNG LADIES ACADEMY IN LITCHFIELD.

From the Litchfield Post we hear that the winter term of Miss Pierce's school for young ladies was closed last week. The examination on Monday evening gave great satisfaction, and was calculated to sustain the high reputation of the school, as will appear from the following Testimony.

Mr Smith;—

The preformance of the young ladies in the Academy for the education of females, in this village, under the care of Miss Sarah Pierce and Mr J. P. Brace, which were publicly exhibited the last evening in the Court House, were of a character which we think eminently entitle them to public notice and commendation.

The compositions of the young ladies, which were read by Mr. Brace, afforded us a pleasure we have never enjoyed on any similar occasion. They evinced a correct taste, a knowledge of our language, and afforded conclusive evidence of the great industry and extensive acquirements both of the pupils and their instructors. We confidently believe that several of these compositions would be considered highly respectable productions, if exhibited by the graduates of any of our colleges at a public commencement.

The performances on the Piano, under the direction of Mr. Hulbut, the Instructor, and also the numerous drawings by the young Ladies which were exhibited, are worthy of very high commendation.

But it is not our object to eulogize these young Ladies, however grateful the theme; we wish merely to express to the public our opinion that the very high reputations which this School has sustained for more

than thirty years remains undiminished, and that it was never more justly entitled to public confidence and patronage than at this time.

No other School in our country, of similar grade, as for so great a length of time sustained as high a character; and it is believed that the most solid and important branches of female education, as well as those which are ornamental, are as successfully taught in this institution as in any other in the United States.

BENJ. TALLMADGE.
DANIEL SHELDON,
FREDERICK WOLCOTT,
WM. BUEL,
TRUMAN MARSH,
SETH P. BEERS.

Litchfield, April 24, 1827.

AFRICAN UNITED ECCLESIASTICAL SOCIETY.

We, the subscribers, the Committee of the African United Ecclesiastical Society, in New-Haven, beg leave respectfully to state to the citizens of New-Haven, that the Society which we represent is composed of the descendants of Africans, of different denominations in this city; that it was formed on the 21st Oct. 1824, "for improving the morals, promoting the piety, and increasing the religious knowledge of that part of the population;" that, in connexion with their minister, clergymen of the different denominations in this city, and licentiates of the Theological Seminary, have statedly and occasionally aided in the supply of their pulpit; that it has purchased as a place of worship the house formerly used for that purpose by the Methodist Society of this city. Many of the citizens have generously aided the society, but the debt is not yet cancelled. The house and land was purchased for \$600; \$500 have been paid by the citizens and Africans. The society have been highly favored in obtaining a house at so reasonable a price, and in so good a location. But it now needs thorough repairs to preserve it from decay, and should at the same time be comfortably finished, they are induced to present their subscription paper at this time to the citizens in their behalf.

BIARS STANLEY,
PRINCE COOPER,
PRINCE DUPLEX,
JAMES ROSS,
JOHN WILLIAMS, } Committee.

New Haven, May 1, 1827.

LETTER OF THE POPE.

Through the politeness of the Rev. Mr. Brewer, missionary to Palestine, we have received a Number of the Malta Government Gazette: We make an extract from a pastoral letter of the Pope, for the purpose of shewing the pontific power.

The eminent services with which the order of St. John, of Jerusalem has so greatly distinguished itself, in upholding and valorously defending the Catholic religion from her enemies, have induced this Apostolic See to honor it with privileges and relieve its necessities: for it fought with vigor for the glory of Christ, against those condemned nations infected with the guilt of Mahometanism, and with great courage repulsed their incursions into Christian countries. This order in fact was composed of those renowned men of genuine and tried nobility, who, renouncing domestic enjoyments, abstained from matrimony, and devoted themselves to God with a vow of perpetual chastity and poverty. We therefore, notwithstanding our unworthiness, occupying by the favor

of God the Supreme seat of the blessed Peter, following the steps of the Roman Pontiffs our predecessors, are desirous of bestowing on the said Order, so entitled to the commendation of the Church and of this said See, a testimony and pledge of Pontifical benevolence in its present circumstances. Our beloved Son Fra Antony Busca, Bailly of Armenia, Locumtenens of the Grand Master, having, through the medium of our beloved son the Bailly Antony Busi, procurator of the said Order near Us and this Holy See, represented to us that the Military Knights of the Hospital of St. John of Jerusalem, in consequence of the well known past vicissitudes of the world, were without a fixed and independent residence, and that in this state they could not find a more proper spot for the establishment of the Convent of the Order than in the States of the Church, where the Supreme Temporal Prince is at the same time the Director of the whole Order; and having humbly laid before Us their supplications, to the end that, indulging in an act of Apostolical bountifulness, we might grant them some city within our territory for the transfer of their Religious House or Convent, which the Military Brotherhood of the said Order, by the munificence, piety, and remarkable devotion, as long as he lived, of the illustrious Ferdinand, King of the Two Sicilies, now possess in Catania: We, who in the duty of our pastoral care look with favor and benignity upon those who observe a regular discipline, especially where their advancement is concerned, and holding the government of the affairs of the Christian Universe, presiding in an especial manner over the said Order, wishing to give every proof of protection to the aforesaid Locumtenens and to all the Knights of the Order of St. John, whom these presents befriend; and by their tenor absolving them and holding them absolved from any ecclesiastical censures of excommunication and interdict, and all others, and from penalties either of the law or of man, by whatever occasion or cause inflicted, or in whatever manner they may by such be bound; being moved only by these entreaties to the effectuation of these presents, with our certain knowledge and mature deliberation, and with the fullness of Apostolic power, we grant to the said Locumtenens of the Mastership of the Order the faculty of freely and legally transferring to and establishing in our city of Ferrara the Religious House or Convent now existing in Catania.

FROM THE SANDWICH ISLANDS.

Through the politeness of captain Bowers, who left San Blas on the 1st of March last, and came through the interior of Mexico to Vera Cruz, we have the following communication giving late information from the United States sloop of war Peacock, and late and gratifying intelligence from the Sandwich Islands.

The Peacock left Lima in May, 1826, on a cruise among the South Sea Islands, in the course of which she visited Marquesas' Groupe, Otaheite and other of the Society Islands, the Sandwich and some other Islands of minor importance in the North and South Pacific Oceans.

The Peacock left Woahoo on the 6th of January last, where she had passed the three previous months. Captain Jones, and the Officers of the Peacock, speak in high terms of the peaceful and

friendly deportment of the nations of the Islands visited by them, and more particularly those of the Sandwich Islands, whose advanced state of civilization greatly exceeded their expectations.

Captain Jones also states that the missionary efforts under the superintendence of the Rev. H. Bingham, at Woahoo, have succeeded far beyond the fondest hope of the most sanguine philanthropist; many of the nations now being able to write, and most of them can read the scriptures, which have been partially translated and printed (by the American missionaries) in their own language. Thus do we see that in less than seven years since the first messengers of Christianity arrived at the Sandwich Islands, the whole population have not only embraced it, but they have evinced an earnest in their profession by destroying their idols, and abolishing all their former heathenish ceremonies!

Captain Jones has effected some friendly arrangements with the Kings and Chiefs of Otaheite, and of the Sandwich Islands, whereby many of the evils complained of by our countrymen engaged in the whale fishery and commerce of the South Sea are removed, and guarded against for the future. The officers and crew of the Peacock, were all in good health and spirits, highly gratified with the service they had been engaged in, and expected to find their relief at Callao, and to return to the United States early in the ensuing autumn.—*N. Y. Spec.*

LETTER FROM OTAHEITE.

We have been politely favored by a gentleman of this city, with the perusal of a letter received from G. P. Upshur, Lieutenant on board the United States' Sloop of War Peacock, dated on board the Peacock, *Papeata Bay, Otaheite, 20th of August, 1826.*

After describing the inhabitants of Nooahevah, (a neighboring island) who are naked barbarians, addicted to theft, cannibalism, and other cruelties peculiar to heathen, he makes the following remarks relative to the moral change effected in Otaheite by the introduction of Christianity:—

"This island," says Mr. Upshur, exhibits a very different aspect. The missionaries, of whom there are five, have established order and something like a civilized state of society among the natives. They are at present engaged in educating them at the neighboring island of Emao, where they have a large school of their own and native children, who read and write, and understand the Gospel pretty well. They teach in the language of the island, and have translators and a press, by which many copies of the Pentateuch will shortly be distributed to those who are disposed to read them: Matthew, Mark, Luke and John, are to be found in the vernacular tongue of the Otaheiteans, and in every house. They have hymn books, &c. in great abundance.

I attended church a few days since at Matavai, where every lady was supplied with a book; and blush, oh ye civilized Christian lasses, for I do aver that I never saw in any Protestant Church, in our own country, so attentive, so decorous, and apparently so devout a congregation, as I beheld in the temple of these rude islanders. There were persons of all ages, sexes and conditions, to the amount of one thousand; and among them ail,

there was neither a whisper nor a titter during the whole service. The Sermon was preached in their own language, which is certainly the softest, sweetest, and most sonorous I ever heard, except the Greek, to which in sound, though not in orthography, it bears a strong resemblance when spoken rapidly.

Of this Sermon I can say nothing, because I did not understand it; but the best I ever heard, was given a few days since on board, by Missionary Pritchard, an intelligent and well educated English Methodist. He is to preach again for us next Sunday, and this is the first time I ever anticipated with pleasure a Sermon on board."—*Visitor & Tel.*

Death of Mrs. Judson and Mrs. Temple.

Besides the melancholy news of the death of Mrs. Judson in India, which was mentioned in our last, we have intelligence of the death of another lady, Mrs. Temple, the wife of the American missionary at Malta. Both of these ladies were in the prime of life, and the height of usefulness. To some, such removals of distinguished women from their fields of missionary labor, may be a mysterious dispensation; yet to spirits that have deeply reflected on the "ways of God to man," there is no cause for desponding in such events. Search every page of church history, and the truth is continually repeated "that the blood of the martyrs is the seed of the church." From the ministry of Jesus down to the present day, labors and doctrines have been sealed with blood; and the apparently premature deaths of those who are actively engaged in the missionary cause throws the lustre of martyrdom around them, and the deep sympathy that pervades the Christian world on these occasions, is eminently favorable to the increase of pious feelings.

Mrs. Judson's life was preserved to the end of a scene of unparalleled suffering, in which she was made the instrument of saving many valuable lives. The constancy of her affection to her husband during his imprisonment, and the ardor of her character under the most trying circumstances, have given her a name and "praise in all the churches." We ask, what pious female of our country would not go through the trials that awaited her short earthly course, to inherit her name, and the honor of leaving behind her such an example of Christian greatness.—*Zion's Her.*

COMMON SCHOOLS.

At a meeting of a large number of school visitors, and other gentlemen interested in the education of youth and children, from the several towns in the county of Tolland, convened at Tolland, April 25th, 1827.

Elisha Stearns, Esq. Chairman.
Rev. Hubbell Loomis, Secretary.

After receiving a general statement of facts respecting the present condition of schools in the county,

Resolved, unanimously, that in the opinion of this meeting, there are serious deficiencies and evils in the existing state of the common schools, which may and ought to be remedied.

Resolved, That some of the prominent evils are, incompetency in teachers, both as to literary attainments, and the proper qualifications for instruc-

tion; the great variety and deficiency of school books; the defective mode of examining teachers and visiting schools; and the shortness of the time in which many of the schools are taught.

Resolved, That Elisha Stearns, Esq. Jeremiah Parish, Esq. and Rev. Ansel Nash, be a Committee to present a Memorial to the General Assembly, at their approaching session, praying them to take these subjects into their consideration, and provide a remedy in such manner as they may think proper.—*Chrs. Sec.*

From the Recorder & Telegraph.

CHURCH CONFERENCES.

Messrs. Editors,—Some time in the autumn of last year, a powerful revival of religion commenced in Lenox, which soon extended into Richmond and Lee. The North Church in Stockbridge, being contiguous to those churches, felt anxious that the work might extend to them; and about the last of December sent a request to Lenox and Richmond, that a delegation from those churches would visit them. This request was complied with, and four lay brethren from Lenox, and two from Richmond, visited the North Church in Stockbridge. From which the South Church taking the hint, sent for a still larger delegation to visit that church; which was accordingly done; and at that meeting it was agreed to continue these visits, and that the next be held at Great Barrington. This is the origin of the Conferences of Churches in this county; which have been continued from week to week, and sometimes two in a week, to the present time. About the first of April it was thought advisable to divide the operations; and since that there have been two or more conferences in a week, one in the North, the other in the South part of the county, or towns adjoining.

The manner of conducting them is this: Delegates of lay brethren are chosen by the different churches, who assemble on Wednesday afternoon, and proceed to give an account of the state of religion in the different churches, interspersed with prayers and singing. In the evening they disperse, and hold prayer meetings in different parts of the town where the conference is held. Fervent prayers and pungent exhortations occupy the time at these meetings. Every opportunity for personal conversation is embraced. In the morning, the delegates assemble at an early hour. The accounts from the churches are finished. The church is then called upon to renew their covenant. Previous to this they are addressed by several of the delegates, as are also the impenitent. This occupies the time until noon; when the delegates agree on the place for the next conference, and separate.

And now as to the effects of these conferences, it is impossible for me to do justice to this part of the subject. Wherever they have been held a blessing has followed. Nineteen or twenty churches in this county, three or four in the state of New-York, adjoining this county, and several in Connecticut, also adjoining this county, are now enjoying seasons of revival of more or less extent. In some of them the work surpasses any thing of the kind ever before witnessed in this section of our country. The last conference in the south section was held at Sheffield. Six clergymen,

and lay delegates from nineteen churches, were present. The season was truly a solemn one. The next is to be at Great Barrington, and on the same day, one at Sharon in Connecticut, and one at Williamstown. Delegates are sent from one section to the other, that all the information may be collected. I am fully of the opinion that if this or a similar method were universally adopted, it would tend greatly to promote the cause of the Redeemer. How lamentable it is, that churches in the same immediate vicinity remain for ages almost wholly unknown to one another. And even revivals are many times scarcely known beyond the limits of the society in which they take place. It is devoutly hoped that this state of things is fast passing away, and that a brighter day is dawning on the churches, and that instead of remaining strangers, they will mutually aid each other.

It is difficult to ascertain, very accurately, the number of hopeful converts in these towns; as all the churches hope the work is but just begun, and feel more anxious for those that are out, than those that have entered the ark. Perhaps it would not be exaggerating to say, that as many as two thousand, in all these churches, are indulging the hope that they have been born of the Spirit, since this season of refreshing commenced. The Lord add to them, how many soever there be, an hundred fold. And to his name be all the praise and all the glory for ever.

And now my brethren in Christ who read this account, do you wish to see a similar work in your vicinity? I know you do. Then lay aside that infidel sentiment, "wait God's time," and arise and come up to the help of the Lord. Say not "I can do nothing, my abilities are small." Be it so, then work on a small scale; there is ground in Christ's vineyard for every one to occupy. Go to your impenitent child, or neighbor, and tell him how great things the Lord has done for you. Urge upon him the duty of immediate repentance, and the danger of delay. And for your encouragement you may be informed that the first step towards the establishment of these conferences, was taken by an obscure individual. Be assured you have no time to lose. Our Divine Master wants no idlers in his vineyard.

A word to my impenitent fellow sinners. And what shall I say to you? What does Christ say to you? What do the Apostles say to you? "Repent." And what more can I say to you? What more can any one say to you? Rest assured, my fellow sinners, that however you may think of it now, you have no manner of excuse to make for continuing one moment in impenitence. Then be persuaded to lay aside all your excuses, and come to Christ without delay: "Behold, now is the accepted time, now is the day of salvation."

"See Jesus stands with open arms,
He calls, he bids you come."

Lee, April 16th, 1827.

CORNELIUS.

ALABAMA.

From a Notice of the Presbytery of Alabama, which met at Mobile, March 8th.

Numerous petitions were laid before the presbytery from various parts of the State of Alabama, and from the Territory of Florida, praying for spiritual assistance, and that the words of peace

and salvation may be spoken to them by the Ambassadors of Christ. The Reports of the Young brethren who had been employed by the Board of Missions under the direction of the Presbytery, were received and highly approved; also a verbal report of the Missionary under the direction of the General Assembly, who had been sent to labour within our bounds. These Reports open to the view of the Presbytery a vast field of Missionary ground. In Pike county, and the Territory of Florida, about nine hundred who adhere to the Presbyterian order have been visited by our Missionaries. Those friends of Zion, since their emigration to the regions they now inhabit, have lived destitute of the public means of grace—Sabbath after Sabbath has passed silently away—Pious heads of families have had to act as the Patriarchs of old in the capacity of Priests or ministers, amongst those of their own households. But while exerting themselves in this way to keep up the life of religion in their own souls, and to train up their children in the nurture and admonition of the Lord, gloomy clouds of despondency often overcast their prospects, and distressing apprehensions were entertained that all their exertions would be in vain should they be destined to remain without a preached gospel, and the dispensations of sealing or ordinances of the Lord's House.

While the Presbytery has heard much calculated to encourage and gladden the hearts of the friends of Zion there are many things indeed in the narrative, which cause great grief and sorrow to the friends of mankind. Iniquity in many places awfully abounds, profane swearing Sabbath-breaking, intemperance and fashionable amusements, seem to have gained the ascendancy, and sobriety and religion are thrown in the back ground and trampled under foot.

The Presbytery has appointed and set a part the second Thursday in May next, to be observed by all the churches under its care, as a day of humiliation and prayer.—*Alabama Her.*

Obituary.

DIED,—In this city, on the 24th ult. Mr. Benjamin Burritt, aged 45; on the 1st inst. Mr. John J. Barnard, late Cashier of the Mechanic's Bank of this city.

In Cheshire, on the 24th ult. Gen. Andrew Hull, Marshal of the District of Conn. aged 69. General H. has been long and extensively known, and universally respected and esteemed by all who had the pleasure of his acquaintance. He was formerly and frequently a member of the General Assembly from the republican town of Cheshire, and during the late war was collector of internal taxes for this District. In all his official relations to his fellow citizens, his conduct was invariably marked with kindness, and with inflexible integrity, which won him the confidence and good will of all who had business with him. As a citizen, a neighbor, and a Christian, he had few superiors. His loss will be long and severely felt by his numerous connexions, and particularly by the town, of which he was a distinguished inhabitant.—*Reg.*

In Enfield, on the 16th inst. Etam O. Potter, Esq. aged 54. A week before, he received a slight wound in the inner part of his hand from a sickle, which at the time gave him no alarm, but which on the 6th day following, occasioned severe spasms, and on the 7th, terminated in a lock-jaw. His utterance then became indistinct, but as his reason remained unimpaired, he was able to communicate his feelings intelligibly to his friends, to the last moment of his life.

Poetry.

WHY IS SPRING DELIGHTFUL?

O! why is Spring so dear to me,
 Dizen'd in all her gayest flowers?
 Why love I nature's revelry,
 Flaunting amid her fairy bowers?
 Why doats my spirit on the scene,
 The freshness of the meads, the trees?
 Why love I thus the pearl-sown green?
 Why drink in gladness with the breeze?

Is it because my life, like this,
 Has been bestrewed with joy-bright flowers,
 And every varying scene of bliss
 Bears likeness to my passing hours?

Or is it that my spirit gay,
 Spite of the clouds of wo that rise,
 Creates itself its own bright way,
 Like yonder sun 'mid summer skies?

Ah! no—nor cloudless is my way,
 Nor gladsome spirit can I boast;
 'Tis after Winter's joyless day
 That Sol's bright radiance pleases most.

The eagle may defy the storm,
 And place her firm built nest on high;
 The swallow, with her fragile form,
 Takes refuge in a milder sky.

'Tis thus I seek the vernal ray:
 Its genial influence can warm
 A heart long used to sorrow's sway,
 Oft sinking 'neath the wintry storm.

It tells of those sweet morning hours,
 When life like the young Spring, was new,
 And I was gay as Summer flowers
 That glisten in the morning dew.

And ah! it tells of that best clime,
 Where fairer, purer, beauties glow,
 Where flow'rets bloom, unhurt by time,
 Unchanged by all the ills below.

There everlasting freshness reigns,
 And richest odors breathe around;
 Sweet peace broods o'er the happy plains,
 And love and joy, and rest are found.

With thoughts like these my bosom thrills—
 I see a God of sov'reign love,
 Who, while the earth his bounty fills,
 Prepares still nobler scenes above.

London Evan. Mag.

LUTHER.

When Luther was censured for his bold manner of expressing himself, he replied: "Almost all men condemn my tartness of expression; but I am of opinion that God will have the deceits of men thus powerfully exposed: for I plainly perceive that those things that are softly dealt with in our corrupt age, give peo-

ple but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the monstrous turpitude of the times has transported me. Nor do I transcend the example of Christ, who, having to do with people of like manner, called them sharply by their own proper names, such as an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!"

PRAYER.

I know by my own experience, as well as from his unerring word, that God is a God that heareth prayer; and that, when two or three agree together on earth as touching any thing which they shall ask in the name of Jesus, it shall be done for them.—And though we cannot meet personally to join in prayer for each other, and others, yet we may spiritually meet before the throne of grace of an omnipresent God. And if we do but agree daily to pray for the eternal salvation of our relations, friends, and neighbors, and persevere with the patience of the woman of Canaan, we shall in due time, have the same answer—*Be it unto thee even as thou wilt.*—When you read your Bible, observe what wonderful things are spoken of, promised to, and effected by prayer. Without prayer we can do nothing; but faith and prayer, engaging an Almighty arm on our side, do all things. And this is the reason why we are so much hindered, discouraged, and tempted, in respect of prayer, and meet with so many excuses. It is Satan's business to keep us from prayer. If he can effect this, he holds us fast at his pleasure in his snare. If we will pray he must lose us; and therefore, so long as ever, by reason of our corruptions and worldly mindedness, he can keep us from praying, he will. And so long as he can, by means of our foolish fear of men and wicked shame, work upon us, by setting his servants to laugh and scoff, or rail at us, he will. And, were it not that I have neither time nor room, I could show you many of his ways to keep people from prayer, which would be like telling you all that you ever did; for we are not ignorant of his devices. But let me exhort you not to let either business, or company, or pleasure, or fear, or shame, or any thing else, keep you from prayer, and reading the Bible, and strictly keeping the Sabbath; and then I know the Lord will be your teacher and Saviour.

[Scott's Letters.

Eleventh Anniversary of the American Bible Society.

The Anniversary of this Institution will be celebrated in New-York, on Thursday, the 10th day of May next, at 10 o'clock, A. M. at the Middle Dutch Church in Nassau-street. The Managers and members will assemble at the large room in the Society's house, No. 115, (late No. 72.) Nassau-street, at 9 o'clock A. M. to proceed from thence to the church.

The Managers will meet at 4 o'clock in the afternoon of Wednesday, 9th May, to receive the delegates from Auxiliary Societies.

Terms of the *Intelligencer*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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